THE

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EDITOR'S NOTES.

THE present number of the Journal will contain a portion of the reports which have been received respecting the missionary work in New England. Further accounts will be given next month. Meantime it may be interesting to know what signs there are of interest on the part of those to whom it belongs to carry on the work which is thus begun.

PLANS FOR MISSIONARY WORK.

On the 31st of August, we attended, by invitation, a meeting of the Directors of the New-Hampshire Unitarian Association, in Manchester, at which the whole subject was thoroughly considered, and plans were formed for organized activity.

The meeting was in accordance with the instructions given at the Convention in Portsmouth, last June; where it was apparent, that, among both the pastors and the laymen of the New-Hampshire societies, a true missionary spirit had been aroused by the encouraging results of efforts made under the auspices of the American Unitarian Association during the previous year.

Assuming thus the readiness of every minister of the State to do his part, the directors proceeded carefully to map out the State, and to assign to every settled pastor a particular district, adjacent to his home, over which he should be requested to exercise a particular care. He should, first of all, find out all the Unitarians who might be living in these towns; and, if possible, induce them to subscribe for our Unitarian papers and books, promising to send them gratuitously our Monthly Journal and tracts. Wherever it might be found expedient, he should appoint a day when he would preach in the town; and perhaps he might organize a Sunday school or Christian Union, and arrange for occasional preaching, either by himself, or by some one sent by the American Unitarian Association, in connection with which body all the work should be done.

In such cases, he should encourage the people thus addressed to raise something among themselves for the expense of their movement, even if it were only a portion of what would be required; because people value more what it costs them something to secure. On the other hand, however, it was agreed by the committee, that the established parishes ought to be encouraged to feel that their own best good was fostered by doing good to others; and an address was prepared, to be sent to every parish, requesting that they would allow their pastor to be absent a certain number of Sundays on this work, and that they would supply his place at their own expense.

Two laymen in each society were then chosen to co-operate with the minister in this missionary service. This was regarded a very important — indeed, almost an essential — feature in the plan.

Such is a mere sketch of the plan proposed by the

directors, and which they confidently expect presently to see in operation.

We also attended the meeting of the Maine Conference, of which a brief notice is given in this Journal. We should be glad, if there were room for a more extended report of the deliberations of this convention. Such interest was felt in the subject of missionary work, that the theological topic previously announced for discussion was laid aside in order that more time might be given to the consideration of practical measures. This conference had already entered upon missionary enterprise with real determination, as evinced by the appointment of a permanent missionary for the State. And when the method adopted in New Hampshire, as above described, was suggested to them, they earnestly embraced it as an addition to their own plans of organization, and appointed a committee, with instructions to lay out the work; each minister agreeing to perform his part.

We earnestly commend the action of these two bodies to the consideration of other local organizations. Whether their plan be adopted in all its details or not, it can hardly fail to be helpful in the way of suggestion; and it is certainly a source of stimulus to see such evidence of earnestness and life.

APPLICATION FOR AID.

The increased frequency, during the last three months, of occasions when it has been necessary to deny applications for aid, leads us to say a few words by way of explanation. In many instances where assistance has been thus refused, the propriety and reasonableness of the request have been so obvious, that the applicants, knowing how much has been given to the Association, have probably hardly felt satisfied with the action of the Board.

It may perhaps relieve any such feeling, if we state that the applications received and considered by the respective sub-committees during a single month of the present summer, in the interval between two successive meetings of the Board, would, if granted, have required more money than the entire amount now unappropriated of our receipts for the year.

We do not wish by this to discourage applications; for, in almost every instance, these applications have been most gratifying evidences of activity in the denomination. We only desire to explain that the decision in regard to them must be determined, not alone by the inclination of the Board, or their sense of the value of the opportunity, but by their ability to give. At the same time, we cannot help noticing with satisfaction the spirit which is being shown by some of our societies in refraining from any application for aid, and in relying upon their own efforts, even where they might reasonably enough ask for help. Such a spirit is worth more in securing permanent prosperity than any thing that money from abroad could give them. We quote from letters illustrating this spirit, from two different societies in the West: —

Nothing has done our people more good than to pay for our small church-building. It is foolish for our friends of —— to ask for four thousand dollars. But I know what high notions people have. I have been through the experience. We have a few in our society who wanted to make a sensation with brick and mortar. When I came to my senses, I took a firm position that we ought to buy the Presbyterian Church, and pay for it. Some objected; others thought it was coming down; but the church was bought and paid for. It did us good to sweat over it. Now we have a small organ, one hundred volumes for our parish library, two hundred and fifty volumes for our Sunday school. We have recently bought a nice sec-

retary, table, and chairs; and paid for them. Our church looks like a religious home. So much for humility and work.

Aug. 10, 1866.

My dear Sir, — Yours, 30th, is received; and, remembering Hercules's advice to the wagoner, we called a meeting of the half dozen who are faithful to the end, made up accounts, put our hands way down to the bottom dollar, and squared up.

We don't propose to offer the Lord a church, on condition that he will take up a mortgage. We will start with a good title.

Our Relations with the Universalists.

Our attention has been called to sundry articles in the "New Covenant," the Universalist organ in Chicago, animadverting on some of our operations in the West. In the paper of Aug. 25 it is insisted that the fact of our making no explanation in reply to the previous articles shows that we persist in and justify "acts unfriendly and unbrotherly towards" the Universalist denomination.

We are afraid that our continued silence may be misunderstood, as implying an indifference to the good opinion of our Universalist brethren; and therefore we say that the reason we have made no reply to the statements and accusations alluded to is because we know how impossible it is to state in public discussion all the circumstances of a case, and therefore how difficult it is to satisfy all parties; and because we know, further, how likely such discussions are to grow into unpleasant disputes. The very closeness of the Universalist and the Unitarian bodies will make our occasions for difference frequent, if we allow ourselves to watch each other with jealous eyes. We therefore decline to be drawn into any public discussion relative to the details of our work, such as the taste of the "New Covenant" leads it to desire.

On our own part, we mean to look upon our Universalist brethren with perfect confidence and sympathy and frank cordiality, and believe that our course will be such that we shall win the same regard from them. We have already declared, in the Annual Report as published in the July number of this Journal, our purpose to act in friendly co-operation with them as kindred branches of the Liberal Church.

We thank the editor of the "Repository" for assuming, in his notice of the articles in the "New Covenant," that this profession was made by us in good faith, and that any seeming violation of it must have an explanation in something else than an unfriendly intent. And we wish to say, that, while declining this public discussion of our operations, we shall always welcome any friendly conference in regard to our plans, and especially any suggestion from our Universalist friends of any interference of our operations with theirs; and we hope we shall never be found unreasonable or unfriendly. We rejoice too sincerely in the good work they are doing in the same general direction with our own endeavors to be willing to impair it.

We say nothing of the spirit shown in the Articles referred to, because we trust to the broad sympathies of a whole denomination as sure in the long-run to control any individual narrowness or temper.

Catalogue for Sunday-school Libraries.

The Ladies' Commission on Sunday-school Books, which was organized last year, and whose object and plan have already been made familiar, has so far proceeded in its work as to have prepared a catalogue of about two hundred volumes, which they recommend for Sunday-school libraries or for homes.

Some have been disposed, in their impatience to enjoy the results of this labor, to complain of the delay in the preparation of this list. We are sure that none would thus complain, if they could realize the thoroughness with which the work has been done. For the selection of these two hundred volumes, more than one thousand books have been read; all of them, too, books variously recommended as valuable. Every one of those accepted for their list have been carefully read and approved by at least five members of the committee. This will indicate how laborious and slow the work must necessarily be, but will enhance the value of it after it is done.

We shall not be surprised, if there should be a further disappointment in the fact, that perhaps a large proportion of the books on the list may be already in most of our Sunday-school libraries. We would therefore say, that this is only the completion of one period of the service of the Commission; and that the ladies are still engaged, and propose to issue enlarged editions of the catalogue from time to time. They would welcome recommendations and suggestions from every quarter.

Our Publications.

We have accepted a book on "the Service of Sorrow," which is in the course of publication, and will be ready this autumn.

The volume of Dr. Clarke on "Orthodoxy" is receiving wide and favorable notice in the periodicals, and papers of every denomination agree that it is a book that all should read.

The Committee on a Hymn and Tune Book are busy in its preparation. Every effort will be made to secure a compilation that shall give general satisfaction, and the committee will gratefully receive any suggestions that may be offered.

THE MAINE MISSION.

REPORT OF REV. DR. WHEELER.

REV. CHARLES LOWE. TOPSHAM, Sept. 8, 1866.

MY DEAR SIR, — Though I have held so frequent correspondence with you, and kept you apprised of the nature of my movements and the results of them, as they occurred, it is time that I should present to you a more complete and connected report.

Immediately on being invited to take charge of this mission, I formed my plans, and made my arrangements to enter upon the work. I opened a correspondence with persons of character and influence, and of known liberal views, in different parts of the State, in order to ascertain where missionary labor could be employed to the best advantage.

The plan which I proposed to myself was this: —

1. To communicate with those places in which societies of our faith had once been established, and nominally still existed, but for one cause or another had been suspended; in order to ascertain the practicability of again putting them in operation.

2. To communicate with other places, in which I deemed it possible that, with proper efforts, societies of our faith might be formed.

3. To communicate with places where occasional preaching might be desirable, if only for the wider dissemination of our views.

4. To find persons in all places, as far as practicable, who should canvass for the sale of books, and for the circulation of our periodical publications.

In carrying forward this work, I determined to abide by the following rules: —

1. Not to seek to do injury to other denominations, but to build up our own on the basis of truth and charity.

2. Not to go to any place where liberal preaching is already enjoyed, with the view to organize a new society, unless it

should appear that there were sufficient materials for two. But, —

3. Where other liberal denominations had tried and failed, or found themselves unable to sustain preaching, I felt that I had a right to see what could be accomplished from our standpoint.

I will now proceed "to set forth in order" the places as they were visited, and the results, so far as ascertained. The first place was —

SACCARAPPA.

This is a manufacturing village of Westbrook, six miles from Portland, on the Presumpscot River, and the Portland and Rochester Railroad. It contains three churches, including one now in the process of erection by the Methodists; and, within the radius of a mile, about two thousand inhabitants.

One of these churches belonged to the Universalists; but they had had no preaching in it for about five years, and I was told that there was no prospect of any. The house was occupied by the Methodists, and it was supposed they would continue to occupy it. Under these circumstances, I saw no objection to my entering the field; and my expectations were to preach in a hall. The trustees of the church, learning my intentions, and being disposed to favor my plans, kindly offered it for my use one half of the time, with the understanding that the Methodists were to use it the other half. They did so, however, only for one Sabbath; and then I was at liberty to occupy it as often as I thought best, until other and more definite arrangements should be made. I told them distinctly at first, that I came there as a Unitarian, and as a missionary of the Unitarian Association. I told them also, with equal distinctness, that I had no desire to interfere with their denominational preferences, and would not continue to preach to them longer than the few Sabbaths which I had promised them, if they had a wish to employ any other man, or to secure any different kind of preaching. The reply was, in substance, that they wanted liberal preaching, but cared very little about the denomination. After preaching there for one or two Sabbaths, I was informed

that they had raised by subscription a sufficient sum to justify them in offering *three hundred dollars* towards the supply of the pulpit every other Sabbath, for the year. After consulting the committee of the Maine Conference, it was concluded to accept this proposition; and the arrangement began with the second Sunday in June. The eight previous Sabbaths had been promised them before I received my appointment to this mission, and are chargeable to a different account. Several of the intervening Sabbaths have been filled up, either by services voluntarily rendered by our Maine ministers, or at the expense of the association. Besides myself, they have heard Rev. Dr. Stebbins and Rev. Mr. Hewes, of Portland; Rev. Mr. Everett, of Bangor; Rev. Mr. Nichols, of Saco; Rev. Mr. Brown, of Augusta; and Rev. John Williams, of Boston. Mr. Williams, I think, they would like to have retained; and I have very little doubt that he would have succeeded in building up a permanent Society. As it is, it seems to be gradually gaining strength, and that under the disadvantage of having no pastor, and no one to remain with them and visit among them during the week. The congregations are ordinarily quite respectable as to numbers, and are slowly increasing. New families are moving into the place, of which a portion are drawn to this meeting, and new faces are seen at church on almost every Sabbath. On the whole, the prospect is thought to be encouraging. I would add, that a Sunday school, including a very interesting Bible-class of adults, has been formed. I preached at Saccarappa for the first time on Feb. 18.

YARMOUTH.

This pleasant town is situated near the junction of the Atlantic and St Lawrence, and the Portland and Kennebec Railroads. It consists of two villages almost contiguous, and contains four churches, and a literary institution of considerable note.

Early in April, on information from you that an application had been made for Unitarian preaching in Yarmouth, I went there at your suggestion, in order to learn the facts of the case as they might appear to me upon the spot. I went on a

week-day, was very kindly received, and was invited to preach there, April 22, — the first day that was at my disposal. I accepted the invitation; and, by request, held three services, the audience numbering a little more than one hundred. I was invited to preach there again in two weeks from that time, and did so, having about the same number of hearers. The church, as at Saccarappa, belongs to the Universalists. The proprietors, it was understood, were about equally divided between those who desired a Universalist preacher, and those who desired a Unitarian. A majority had decided to employ a Universalist, if they could find a man of education and influence; but, failing in this, they unanimously agreed to support a Unitarian. I do not understand that the question is yet decided. The people wisely resolve to act together in any event, and not to waste their strength by division. It was gratifying to be told, that my visits in that place had been productive of good.

FARMINGTON.

This is a beautiful town in the valley of the Sandy River, sixty-three miles north of Brunswick, with which it is connected by rail. It is the centre of trade to a fertile, agricultural region. It is the chief town of Franklin County, and contains a court-house, several churches, the State Normal School, the celebrated Abbott family-school, and a refined and intelligent population.

Learning that a visit to Farmington would be acceptable, I resolved to make it. There had been no Unitarian preaching in the place since the departure of Rev. Mr. Weston. The Universalists had, with the aid of the Unitarians, sustained preaching there for a year. But their minister had now left. Neither by one denomination nor the other had there been any organization; but, in both cases, the minister had been supported by voluntary contributions. There was no place of worship except the court-house, and no one felt any special responsibility, or seemed willing to assume any. Under these circumstances, it was not strange that the preaching had no permanency, and the movement did not prosper. It failed, not for the lack of material, to form a society; for there was

enough of that, and of the best quality: but there was a want of cohesion — of something to bring them and to bind them together. They felt this, and therefore did not feel sufficient encouragement to make earnest and sustained efforts. They needed an organization, and they needed a house of worship; and the work, for a long time, appeared too formidable to be undertaken. I preached there on the first Sunday in June, and was both surprised and gratified at the interest which was manifested. The congregation, in the morning, numbered one hundred and thirty persons; in the afternoon, one hundred and sixty-five. The court-hosue was quite filled. In the evening, I had a consultation with several of the more prominent people. The feeling expressed was, that they needed a church, and must have one. During the summer, they have had as preachers Rev. Mr. Stewart, of Lynn; Rev. Mr. Haskell, late of Salem, and now of Manchester, N.H.; and, for one Sabbath only, Rev. Mr. Everett, of Bangor. The interest awakened or manifested at first, instead of subsiding, has become deeper and stronger. I was there again on the fourth Sunday in August. After service, the audience remained to hear the report of the committee on the erection of a church. It was stated, that fifty pews and the sum of five thousand dollars were regarded as already secure. Another committee was chosen to take immediate steps for a legal organization of the society. A Unitarian society was formed here in December, 1829; and Rev. Mr. Bede settled over it in 1830. But in a few years it became virtually extinct. Whether it has been thought best to revive the old organization, or to form another altogether new, I have not yet learned. Either way, the indications are, that the society is to be the leading one in all that region, and one of which — to quote the words of one of its warm supporters — "sister societies will not need to feel ashamed."

SKOWHEGAN.

This is a thriving village on the upper Kennebec, and is the terminus of the Kennebec and Somerset Railroad, just one hundred miles from Portland.

On the third Sunday in June, I had applications to preach

in no less than five different places; but, not being ubiquitous, it was of course impossible for me to be present in more than one place at one time. I had received invitations to go there from prominent Unitarians, and also from Rev. Mr. Eldridge of the Christian Connection, to occupy his pulpit; and I had accepted them. As matters were somewhat urgent in other quarters, I was requested, if practicable, to get released from that engagement. But, finding that it would cause disappointment, I resolved not to break it. I held three services, by request, morning, afternoon, and evening; and had a good attendance at each. It was not my purpose to make any movement in this place for the formation of a new society, since it would have been in violation of my rules. But, so far as I had an opportunity to judge, the cause received no detriment. If all the liberal elements in Showhegan could be combined, a strong society would be the result. Perhaps a few years will see it accomplished.

HOULTON.

This is the chief town of Aroostook County, — a county that in extent of territory is nearly as large as the State of Massachusetts. It is commonly supposed to lie far towards the hyperborean regions, in the midst of a wilderness, frozen up with Arctic cold. In reality the country in and around Houlton has rather the appearance of a garden; and there is as much intelligence and refinement as in ordinary New-England towns of the same population, — perhaps more. It is situated as far north as the forty-sixth parallel, and the climate in winter is of course somewhat severe; but it is uniform, and is said to be more tolerable than that of many places situated several degrees farther south. There is a large amount of business done here, and both business and population are represented as on the increase. There are three different routes by which it may be reached from the "outside," as people here are accustomed to speak of other parts of the State. One is by the way of Bangor, by taking the cars to Old Town; thence by steamer, during the season of navigation, to the mouth of the Mattawamkeag; and thence by stage, the remaining distance of

fifty-five miles, over the military road. The whole distance from Bangor is about one hundred and ten miles, and the time two days. The second route is by steamer to St. Andrews, N.B.; and thence by railroad to the Houlton Station, four or five miles from the town. Time, between Portland and Houlton, about twenty-four hours. Fare, seven dollars. This route is much the quickest and cheapest. The third route is up the River St. John, to Woodstock, N.B., twelve miles from Houlton; and is chiefly interesting to tourists.

I went to Houlton at the suggestion of the Committee of the Maine Conference. It was understood that Rev. Mr. Piper had closed his labors in that place; and it was feared that the movement, so hopefully begun, might terminate in disappointment. I found our friends there laboring under some discouragement in view of existing circumstances; but, "though cast down, not in despair." They were still ready to do what they could to sustain the cause in that place. Of these were "honorable women and men, not a few," who expressed themselves as ready to lend a helping hand in all emergencies. I preached there three Sabbaths to constantly increasing audiences, and baptized five children. I felt a strong inclination to remain longer, but duties elsewhere called me away.

Our friends there have a beautiful church, first dedicated in January, 1838; remodelled and rededicated Aug. 18, 1864. It was the first church built by any denomination in all that region. There are ample materials for a large and flourishing society; and the place, notwithstanding its remoteness, and notwithstanding some peculiarities incident to a border town, has many attractions. The people are waiting for a minister, and they need one. He should be a man of earnestness, intelligence, and discretion. To such a man the field will be found an inviting one. It must not be suffered to remain unoccupied.

WINTERPORT.

This place is situated on the Penobscot, about a dozen miles below Bangor; and is what the name signifies, the winter port of that city. Two-thirds of the men in this community are represented as anti-Calvinistic. There are some very intelligent

Unitarians, — among them the family of Theophilus Cushing Esq., whose hospitality I enjoyed, and to whose interest in the cause I am able to bear witness. Many, perhaps, are merely dissatisfied with the ordinary preaching, and have no settled convictions or very definite views upon the subject. It is, undoubtedly, a place where Unitarian preaching is needed, and where much good could be accomplished by it.

The proprietors of the Orthodox church voted the use of it, until the first of October, to any Christian denomination. As a minister of a Christian denomination, I was invited to occupy it. I preached there on the last Sabbath in July, and made arrangements for the Rev. John Williams, of Boston, to succeed me. He remained there and preached two Sundays, when he was indirectly shut out of the church by those who were afraid of the effects of his preaching. The affair is said to have produced no little excitement; and it is believed that the result will be the establishment of a permanent Unitarian society.

HALLOWELL.

The good old town of Hallowell — *city*, we must call it — needs no description to make it known. The days, when all the trade for long distances on both sides of the Kennebec used to centre here, and the streets were bustling with business, and it was necessary to station policemen upon the wharves for the purpose of preserving order, have passed away to return no more. Railroads in the rear, and a railroad through the town, have given to others the business which it formerly claimed as its own. As business decreased, many who were engaged in it sought other localities which were deemed more favorable; and many passed away in the usual course of nature, leaving none to fill their places. And so it came about that the Unitarian society, which was at one time large and strong, became reduced both in numbers and resources, and finally was obliged to suspend public worship altogether.

Some years had elapsed since there had been any Unitarian preaching; some new families had come into the place; some young persons, it was thought, might have grown up with more liberal views than their parents; and, as ground becomes some-

times more productive by lying fallow, the question arose, whether the same thing might not also be true in regard to fields for Christian labor. I resolved to make the trial, and to ascertain, as well as I could, what strength there might be remaining. But I learned upon inquiry, that the Universalists were at that time having services in their own church, and that a portion of the Unitarians were attending them; and not wishing to divide, where there were hardly enough in all to form one good congregation, I concluded to make no further movement there at present. But I then received information that the Universalists were without a minister, and were desirous that we should furnish one; and I was told expressly by one of their leading men, that I could not do any thing more satisfactory to them than to procure a minister without delay. The way being thus fairly open, I occupied the pulpit of the Unitarian church for two successive Sundays, on each of which the congregation was unexpectedly large, numbering in the morning over one hundred and fifty persons; but made up in considerable part of our Universalist friends, who have manifested the kindest feelings towards us. Since then, the Rev. Mr. Knapp and Mr. Williams have preached there with great acceptance. Mr. Williams is with them still, and is endeavoring, with some prospect of success, to effect a union. There are some difficulties in the way; but I trust they will be surmounted.

BUCKSPORT.

Encouraging reports have been received from Bucksport. In reply to my letter of inquiry, it was stated that the liberal people who had been consulted were very anxious to have preaching; but that it was the general opinion, that it would not be possible for them to support it permanently. The next letter from there stated, that the attendance upon the first day's preaching was much better than was expected; and that the probability was, that quite an interest would be awakened. Since then I have understood that the movement for a new society is progressing quite favorably. They have been supplied with preaching for several successive Sabbaths, and still wish for more.

Bucksport is only a few miles below Winterport on the opposite side of the river. There are but two churches — one Orthodox, and the other Methodist — for a population of about three thousand souls. It is stated, that, of this whole number of people, only about five hundred regularly attend public worship. A liberal society is certainly needed in the place, and ought to be sustained.

CASTINE.

I made several attempts to find preachers for Castine among the brethren who were spending their August vacations in the neighborhood of Mount Desert. But the difficulty of holding communication with them rendered these efforts nearly fruitless. Rev. Dr. Clarke gave some encouragement that he might be able to preach there before his return; and he was able to effect an arrangement by which Rev. Mr. Savary of Ellsworth preached there one Sabbath. Mr. Savary reports that this was the first time the church had been opened for twenty years, that he was cordially welcomed, that the congregations were large, and that "by and by they will have the entire field."

It should be remembered, that our friends in Castine have a prescriptive right to liberal preaching. It was established there before the close of the last century, and has been enjoyed for a considerable portion of this. The church that had remained for so long a time unopened was probably the same that had been opened weekly, for more than a third of a century, to congregations who attended upon the ministry of the Rev. William Mason,— the church of the First Parish.

SULLIVAN.

Mr. Savary also reports, that he had preached one Sunday in Sullivan, a small town upon Frenchman's Bay; that the liberal Christians there gave him an earnest welcome, and that the hall which he occupied was filled.

This is the extent of missionary operations, so far as I have been cognizant of them, within the limits of this State; and these are the results, so far as preaching is concerned, to the

time of writing this report. The *final* results, in some cases, are yet uncertain: in others, they are reasonably secure, and of as satisfactory a nature as we had any right to expect. It is not all that has been done. Tracts have been distributed in large numbers, in places where it was thought they would be likely to accomplish the most good, and where they have been taken and read with avidity. Persons have been employed to canvass for the sale of our denominational books, and for subscriptions to our periodicals; and this work is to be more earnestly pressed. An able minister has been found of another denomination, who wishes to join our ranks, and who, it is believed, will prove a valuable accession. Two other persons, from other professions, have also been found, who are desirous of entering the Unitarian ministry, and are now directing their reading and studies to this end.

In every place where a missionary has gone, I believe that good has been accomplished in one way, if not in another; and in *this way*, if in no other, — by the removal of prejudices, the promotion of charity, the dissemination of truth. Everywhere the missionary has been warmly welcomed; everywhere he has spoken to attentive hearers; everywhere he has found more people dissatisfied with the popular creeds than he had been led to expect, — more, whose aspirations were for a broader liberty, a more attractive theology, a diviner faith.

And what do these facts indicate? Is it not that the fields are "white already to harvest"? And yet how little has been done in comparison with what might be done with sufficient means and men! Ten towns only, visited by missionaries, in the great State of Maine! And why not more? Because it has been thought better not to raise expectations that would be sure to be disappointed; and not to make efforts, and exact outlays, where — no matter how encouraging the prospect — the end must be a failure: better that there should be only a few places where the sacred fire can be properly tended and kept burning, than many places where it is only kindled, and suffered to expire.

"Truly the harvest is plenteous, but the laborers are few." We need, at this time perhaps more than ever before, labor-

ers who are adapted to the work, whose hearts are in it, and whose minds are upon it. We need men of ability, of energy, of discretion, and of sound learning; for no others will meet the demands of the times. If we had them, missionaries might be sent, not to ten towns only, to preach Christ's gospel of liberty and love, with a fair prospect of success, but to ten times that number. And they would find work enough to do, and people enough to hear, and hands enough to help.

Perhaps when some plan of systematic operations shall have been adopted, like that which has for some little time been under consideration, and is now, I suppose, awaiting final action; and which contemplates the formation and recognition of smaller bodies than those which we are now accustomed to denominate churches and societies, and giving them in charge of an overseer or bishop, — it may be found practicable to enlarge the field of missionary labor, without any very great accession of laborers. But, whether this be so or not, we shall do well to heed the words of Jesus to his disciples, and "pray the Lord of the harvest, that he will send forth laborers into his harvest;" never doubting that, though the saying be true that "one soweth and another reapeth," all faithful laborers will be rewarded; and, in the end, both sower and reaper shall rejoice together. Very truly yours, A. D. Wheeler.

THE MAINE CONFERENCE OF UNITARIAN CHURCHES.

The Maine Conference, which met at Kennebunk, on the 18th and 19th of September, was one of the most interesting and successful meetings held in the State for a long time.

The conference was opened by an admirable sermon from Rev. J. T. Hewes, of Portland, on the sand and rock foundations in religion; in which the preacher, after speaking of the unsatisfactoriness of the prevailing beliefs of Christendom, stated that the only abiding foundation of faith was in the individual soul.

The reason, conscience, and will, when sanctified and enlightened by the precepts of Christianity and the Spirit of God, were declared to be the final authority in religion.

At half-past eight o'clock on Wednesday morning, the conference assembled for a devotional service, which was well attended, and in which all the ministers present took part. It was a service in which all felt that the "Spirit of the Lord" was present, willing and waiting to bless every opened heart.

At ten o'clock, the conference assembled for business and discussion. After the election of a board of officers for the year, — a place of which is elsewhere recorded — the conference listened to the interesting and encouraging report of Dr. A. D. Wheeler, the State Missionary, who had been sent into the field during the year by the American Unitarian Association, in connection with the Maine Conference.

The reading of the report was followed by reports from several ministers upon the condition of their respective parishes, full of interest and encouragement. Among other items, it appeared that a new church edifice has just been completed, at the cost of fifteen thousand dollars, in Waterville, under the persevering labors of Rev. Dr. Sheldon. It is hoped that a house of worship will be erected by the new society at Ellsworth, during the present year. This society has been created during the past year, by Rev. William Savary, out of a handful of liberal-minded Christians, who formerly worshipped in the Baptist Church in that town. They have recently sold their pews to the Baptists, and are now worshipping in a hall. Here is a good opportunity for some of our rich Unitarians to contribute toward the cause of liberal faith in the borders of civilization. If the wealthy churches of Maine will each give something, a place of worship might be erected in Ellsworth, during the present year.

These reports led to a most earnest discussion of plans for yet more effective missionary work. It was evident that the feeling of interest was thoroughly aroused; and the manner in which pledges of co-operation were given, showed that there was a determination on the part of our brethren which can be counted on for positive results.

At the close of the morning meeting, the entire congregation were invited to a sumptuous collation in the admirably appointed vestry-room, and two hours were spent in delightful social intercourse; and then the discussion of the morning was resumed.

On Wednesday evening, Rev. William Savary, of Ellsworth, preached a suggestive sermon from the text, "I am the bread which came down from heaven," in which he showed that it is only by looking at the spiritual side of Christianity and the New Testament that we shall take in its best and fullest meaning. After the sermon, the communion was administered with much impressiveness by Rev. C. C. Everett, of Bangor. The exercises of the conference were continued till Thursday noon, when the brethren from abroad left for their various homes. All felt that it had been a season of refreshment, and went home resolving, that they would be present, if possible, at every conference of the Maine Churches. Much praise is due to our friends at Kennebunk for their thoughtfulness and generous attention on this occasion. The only drawback was the weather, which was so stormy as to keep many from going to the convention.

THE MOVEMENT IN WASHINGTON, D. C.

We are happy to comply with a request to publish a portion of a Letter from a Committee of the Washington Society which gives an account of the position of their affiairs and the nature of their opportunity.

Our Society was organized in 1821, and has lived and supported itself under the patronage and support of John Quincy Adams, Millard Fillmore, and our Gales and Cranches and Storys and Poors and Eliots and Seatons and Purdys and Webbs, and many others who have crossed the river of death. For forty years, it has been persecuted by other denominations;

and the waves of bigotry, ignorance, and prejudice have dashed against it, as the sea does on a rock-ribbed shore, only to be turned back in scattered fragments. Like a beacon-light at sea, it stood, giving forth its blessed light, while lowering clouds enshrouded its head, and angry waves dashed against its feet.

In 1861, the war-cloud hanging over us burst into general carnage, and the storm raised by slavery was lashed into fury. Nowhere in our country was the excitement so great as in Washington. Our church was soon made a hospital, and our Society divided on the great question of slavery. Our loyal young men shouldered their muskets, or buckled on their swords, to fight for religion, liberty, and law. Some have returned with empty sleeves and mangled forms, while others sleep beneath the soil of Virginia. Among those remaining were several who sympathized with the South, and loved slavery better than liberty. They were our wealthiest members of the church. They could not listen to the burning words of that patriot and orator, — our own beloved Channing; so they left the church to be supported by its loyal members. After struggling for an existence until 1865, it was then leased to the Congregationalists, in which condition the "boys in blue" found it when they came home from the war. These, and several new residents who were Unitarians, at once resolved to give the old Society new life and vigor. Last December, the new movement begun; which has had no parallel in the denomination in this country. The city was canvassed by several young men to bring together all Unitarians living in Washington to re-organize the church.

A Sunday-school of about fifty scholars was organized by the Hon. T. D. Eliot, of Mass., which has proved a decided success. A series of social meetings were held each week, at the residence of some member, to forward the interests of the Society, and allow the members to become acquainted with each other.

The "Washington Unitarian Association" was formed of about fifty active members, which has published several sermons, and distributed a large amount of our tracts and denominational literature. Several very able lectures have been given before it by the most distinguished ministers of our denomination, and

published and distributed all over the city. Earnest work was at once begun. Nearly every pew in the church was taken at once. Among those selecting pews were Attorney-General Speed, Senators Clark of New Hampshire, Howe of Wisconsin, and Representatives Eliot and Hooper of Mass., McRuer and Higby of California, and several leading citizens of Washington. The distinguished ministers sent here by the American Unitarian Association attracted so large audiences that only a part could be seated; and many left, unable to obtain standing-room in the church.

The gross receipts for pew-rents, &c., for only the past *six months*, have been over one thousand dollars. Besides this, the late John Hitz, Esq., of this city, left a legacy of one thousand dollars, which was promptly increased by voluntary subscriptions, by *parishioners only*, to fifteen hundred dollars. Thus we have raised the total sum of twenty-five hundred dollars in only *six months*, and propose to double it the ensuing season, as our Society increases. Besides these amounts, we have raised liberal sums to support the "Washington Unitarian Association," and to publish sermons, distribute religious and denominational literature, and to proselyte generally. Our city has been filled with wounded and destitute soldiers, in and out of the hospitals; and our noble men and women have had loud calls on their purses from this, — a charitable object peculiar to Washington.

As we cannot seat those desiring to attend church, or furnish pews to those wishing to rent them, it now becomes absolutely necessary that we tear down our little old church, and build a larger one. To do this, we must obtain aid from the North, or the American Unitarian Association.

We believe there is no spot in America so flattering to build up a great church as Washington. We give the cause of the faith that is in us, by referring to what has already been accomplished the past six months, *without even a settled pastor*. The district of Columbia now contains about one hundred and twenty thousand inhabitants, having doubled its population in the past five years. This increase came exclusively from the North during the war, and has made the nation's capital a

"Yankee city." We have been transplanted from the Penobscot, the Kennebec, the Merrimac, the Connecticut, and the Hudson, to the banks of the Potomac. *We have transplanted our religion also.* In a more fertile soil, we believe the parent tree will be outstripped by the sapling, in the same way San Francisco built up a larger church than even Boston contains. And, at some distant day, it will be on as solid a foundation as are the New-England hills upon which we were born and educated.

In the various Departments in Washington, there are now six thousand clerks entirely from the North and West, more than half of whom have no settled place of worship. More than half of these are graduates of Northern colleges, and *all* are well educated and intelligent. These young men seek Liberal Christianity in the same way ducks take to water. It is their natural element. But they will listen to no ordinary preaching, and are not easily caught with chaff: hence their contempt for the senseless twaddle — called preaching — in a large majority of Washington pulpits. An eloquent, talented Unitarian minister will gather them into a church; which will be a very desirable acquisition.

There are a large number of officers of the army and navy living here, and those on the retired lists, all gentlemen of education and large experiences and liberal views, who are now, and will be in the future, fascinated with Unitarianism. There is no other city on the continent with so many college-graduates and well-educated men, in proportion to the entire population, as Washington city. It is fast becoming a winter residence for wealthy, refined, well-educated people.

There are two large universities in the District, in successful operation; two medical colleges; one law school, and Congress has just chartered a "Theological Institution independent of religious sectarianism." All these bring large numbers of students here from all parts of the nation. Then there are dozens of private schools and seminaries. Should not all these students be allowed to hear the gospel truths from some acknowledged leading minister of our denomination?

The sessions of Congress, the Supreme Court, and all the

Governmental Departments, bring together annually vast numbers of people from every portion of *every State* in the Union, many of whom live here in the winter. When absent from their homes, they like to learn all that is new and strange; and so they seldom attend a church of their own faith, desiring to hear the doctrines of others preached. This is true, also, of many members of Congress, who heard last winter their first Unitarian sermon. It has a liberalizing tendency to live in Washington, where men from all States and nations are here gathered together, with different views, objects, creed, and faith. For these reasons, it is a good place to preach Liberal doctrines to these men of large experiences, fine culture, and broad views. These men and women do all their own thinking, and do not hire any one to do it for them; hence they are Unitarians already, but do not seem to know it.

We have given a unanimous call to Rev. George W. Briggs, D.D., of Salem, Mass., to become our pastor. When he arrives, we shall all double our efforts and our taxes. We have shown you what we have done *without a minister;* now we will leave you to imagine what we can do with such an eminent scholar and pulpit orator as Dr. Briggs for minister. The field is already white with the harvest. The future will tell how the laborers will gather it in.

We respectfully appeal to you, and to Unitarians everywhere, to help us and pray for us. Our efforts in the past are an earnest of our future. Let all assist us to build here in our nation's capital a *National Church*, that shall be a pride to our denomination, and a church that distinguished strangers will visit always before leaving Washington.

The Catholics have built here their splendid St. Aloysius, the Episcopalians erected their Epiphany, the Baptists have just finished the finest church edifice in the city, the Methodists are beginning the great "Memorial Church," the Congregationalists are about to begin a magnificent temple of worship; and what are Unitarians doing? Other denominations are busy: why stand we here idle? Will Unitarians do for us what other denominations have done for their friends in Washington?

God has smiled upon our efforts, and blessed us in our glorious work. That your prayers will be directed to the same purpose is the fervent invocation of your friends and humble servants,

JOHN EDWIN MASON,
SAYLES J. BOWEN,
GEORGE E. BAKER,
Committee of the Washington Unitarian Association.

LETTER OF REV. W. R. COLE.

MT. PLEASANT, Aug. 28, 1866.

I solicit a further contribution of tracts and papers for distribution. If you could take a tour with me down on the Missouri border, and see how much such things are needed, you would feel the great importance of distributing reading matter more than you can now. The sick need the physician, and not the whole: this is why I go to such places. I wish I could place in the hands of thousands the "Selections from Works of Channing," also "Channing's Thoughts." This is the best way to make Unitarianism popular. It is a sad mistake that some have fallen into, that it is not suited to the masses. I have not solicited individual aid, in order that you might be able to aid us the more with tracts, books, &c. &c. I have not had any Sabbath-school papers for some time, nor "Registers." I regret this, for they were doing a good work.

W. R. COLE.

LETTER OF REV. G. F. WHITFIELD.

FORT ATKINSON, WIS., Sept. 22, 1866.

DEAR MR. LOWE, — Believing that you would like to hear again from this new outpost of the Liberal cause, I improve this passing hour in setting before you something of our present condition and prospects.

I wish I were able to give you a more hopeful account of our work here as a society. I can only give it as it at present appears. We are still at work, doing the best we know how for the Faith. There are many obstacles constantly besetting the path of the missionary work in the West, which to the inexperienced workman seem often insurmountable; but hard work, persistent and earnest, in the right direction, is always telling in its results.

Among these obstacles I have space to mention but one, and that is the cold, rayless, faithless, and inexcusable habit of *indifference*, — indifference to the calls of humanity and conscience, and also to the claims of God, on the labor of the hands, the love of the heart, and the fire of the intellect. What argument, what reason, what logic can waken men and women out of this awful stupor? Can Orthodoxy? Can the Liberal Faith? Can any thing short of that divine fury by which the Christ of the world healed the sick, cast out devils, and raised the fallen? Nothing short of the power of God in the preached Gospel, and through the consecrated life, can do this; and any measure of success demands *time*. The race, in this matter, is not to the swift, but to the faithful.

Anti-orthodoxy is all the Christianity some men know any thing about, and all they seem to care to know; but there is not the first ray of light or spark of heat in a negative confession of religion. Anti-orthodoxy is too often taken for Liberal Christianity, but in fact it is scarcely the first step towards the true faith. And yet such liberal Christianity and Christians constitute two-thirds of the men and women to whom we are to preach in almost any town or city in the West.

I believe that the successful establishment of Liberal societies here and elsewhere will chiefly come from and be in those men and women who have by slow degrees come up through the doubts and perplexities of long-established creeds, and from such as are convinced that there is a soul of good even in orthodoxy.

I was feeling rather blue over the imperfect results of half a year's toil, when, among other cheerful words, in a letter from good Bro. Staples, "Nobody will be surprised if you don't set

the world on fire in six months." Since then I have toiled on, hoping to start a *smoke* at least.

What the prospects are for another year I do not really know. A few weeks must decide. We have made no direct effort, as yet, to build a church, the thing we need.

Fraternally yours, GEORGE F. WHITFIELD.

LETTER OF MR. J. L. DOUGTHIT.

MEADVILLE, Pa., Sept. 8, 1866.

MY DEAR MR. LOWE, — The fifty dollars sent me through Mr. Staples, appropriated by the American Unitarian Association for my service in Southern Illinois, is most gratefully received. Thank you for your words of sympathy and encouragement.

I regret to have so little to report of work done in "Egypt" during the past summer. It was not my intention to enter upon any pulpit work, during the vacation at Meadville, except perhaps two Sabbaths; but I had not been at my old home two hours, before I was waited upon by a man on horseback, and urgently requested to preach in a school-house in a neighborhood where I had been driven out in "Knights of Golden Circle" days, and where they were destitute of any regular gospel service. Although I had felt compelled, from physical exhaustion, to decline helping Brother Ellis over in Indiana,— who is doing a really apostolic work there, — yet in this case of a call from former political enemies, and in so destitute a district, I could not refuse. I accordingly held two services there, the next day (Sabbath) after arriving home, to a full house and as *attentive* an audience as ever I spoke to, and seemingly as *appreciative*. At the close of these services, I complied with a request, that I should announce an appointment to preach in another settlement on the following Sabbath. At the hour and place appointed, a goodly number gathered together, and we

had a pleasant, and, it is hoped, profitable meeting. At this place a "United-Brethren" and a "Methodist" Church are organized, and hold regular services semi-monthly. I have preached for them, more or less, during the past three years; and, when I visited them this time, they showed more than usual interest in my discourses. One of the leading members said to me privately, "Brother D., why don't you open your church-doors, and ask for joiners? I'm sure that some of our young folks would like to join your church; and I am not so certain but a good number of the Methodist brethren would, because," &c., &c. This thing of "opening the doors of the church," and "calling for joiners," is something your humble servant has never yet done; but I promised to do so the very next time I visited that place. I preached a second time at this place the last Sabbath in July. The crowd being too large to be accommodated in the meeting-house, we adjourned to the shade of some neighboring elm trees, and worshipped in the open air, partaking of a most delightful spiritual repast in one of God's first temples.

I visited Mattoon, a place of three or four thousand inhabitants. No church could be obtained, and no friends of the cause could be found who were able to pay for a hall. So I hired one myself, and gave one lecture Saturday evening, and a sermon the following Sabbath. The audiences were quite small, but appreciative; and the meeting developed the fact, that there was plenty of liberal sentiment in the place that only required a little earnest hammering to bring it out, and shape it into a church of liberty and love. At the close of the Sunday service, persons in the congregation promised to secure me an opportunity to preach there on some future occasion. In the evening of the same day, I attended the Baptist church, and was invited by the pastor to participate in the services: a very pleasant duty it was to comply with this invitation of a gray-haired father in Israel, of the Baptist denomination. The next morning I called upon him, and found him reading "Ecce Homo" with much interest. I presented him (as I have several other clergymen in Illinois) a copy of selections from Dr. Channing, which he gratefully accepted, expressing at the same time profound respect for that great and good man.

In distributing the several copies of this book, which the association so generously placed in my hands a year ago for the ministers of this region, I have heard none other than the kindest words spoken of Dr. Channing. "And Starr King was another very excellent man too," said a Methodist minister to me. As a whole, the tracts sent me are not well adapted to the less intelligent but liberal class of Western people. "The Truth as it is in Jesus," by a layman; "Practical goodness the only true Religion;" and "Dr Channing's Definitions of Unitarianism," — seem to be more appreciated than any others.

You will see that I have only preached four Sabbaths in Southern Illinois, besides giving a lecture, and scattering books and tracts wherever and whenever it could be done judiciously. I believe I informed you heretofore, that one of the trustees of the old Unitarian church at Hillsboro', Montgomery Co., Ill. placed in my hands a lot of tracts of American Unitarian Association which had been sent that society many years ago, and had lain on its library shelves ever since. I have distributed of them also.

I hope at some future time to appropriate some more of the same lot, and start them on a more useful mission, than encumbering library shelves for perhaps twenty years or more, as they have.

Again thanking you for the kind interest you show in the work that is nearest my heart, the *redemption of Southern Illinois*, I remain yours for Christian light and love,

J. L. Douthit.

LETTER FROM REV. AARON PORTER.

Northumberland, Pa., Aug. 15, 1866.

My Dear Mr. Lowe, — Last Sunday, I preached in Scranton, a busy growing city of some twenty thousand inhabitants. I had to engage my hall, and be my own sexton. Forty persons were present; and, after service, enough was contributed to cover

all expenses for that service, and also for one that I am to hold on next Sunday, Aug. 19. Besides this, these friends are to be at the trouble and expense of advertising the next meeting both in the city papers and by hand-bills. I hope to make an arrangement for preaching in Scranton every other Sunday during the coming winter. I think this course will be better for the cause than giving all the time to Northumberland. A four hours' ride on the railroad from Northumberland brings one to Scranton.

Aug. 21, 1866.

I have just returned to Northumberland. I preached twice in the city of Scranton: quite an interest seems to be felt there in the cause. The expenses of both meetings were promptly met by persons, all of whom, with one exception, were wholly unknown to me before I went to Scranton. At the second meeting appeared an old gentleman, Mr. Frothingham, formerly of Cambridge, Mass. He has taken hold of the movement with a good deal of zeal. I am to go there again on the second Sunday in September. I have *hope* that an arrangement by which regular services twice each month are held, can be made; and that the Scranton people will defray the expense of the same. Very truly yours, AARON PORTER.

LETTER OF MR. A. F. BAILEY.

ETNA, TOMPKINS CO., N.Y., Sept. 5, 1866.

Rev. CHARLES LOWE.

DEAR BROTHER, — Please send me a specimen copy of "Orthodoxy; its Truths and Errors." I think it will meet with a large sale.

I preached at Cazenovia twice last Sabbath, to large and very attentive audiences. The liberal friends are moving in the matter of establishing a society there. The Universalists will unite in it; and they have a good house, which only needs some external repairs. They have called a meeting of friends

for next Saturday, to see what they can do; after which they will report to me, and I will submit their case to the Association. Large numbers of the Seminary students attended my service, and there are a number of young men who may be induced in time to attend our Theological Schools. I am satisfied that the right sort of man could soon establish a society in Cazenovia, larger than either of the other churches.

Believe me, as ever, yours for the cause,

A. Freeman Bailey.

LETTER OF REV. S. J. MAY.

Syracuse, N.Y, Aug. 22, 1866.

Dear Brother Lowe, — On the 22d of July, I commenced the organization, or rather preached at the organization, of a church of *very* liberal Christians, in an old Hicksite Quaker meeting-house, near the village of Waterloo. Although the weather was not pleasant, persons were there who came three, five, and even eight miles. We had an audience of more than a hundred of very intelligent, thoughtful people.

Between the forenoon and afternoon services, the church was organized, and thirty-five adults gave their names to the plan of union, and the declaration of principles and purposes.

Last Sunday, I preached at Cazenovia, in the Universalist meeting-house, which has been disused quite awhile. Although the weather was rainy, I had large audiences morning and evening, and many assurances of interest in the doctrines I delivered.

Two young men of excellent reputation — students in the great Methodist Academy at Cazenovia — came to see me. They declared their utter dissatisfaction with the theology in which they had been educated, and expressed their wish to go to Meadville in order to complete their preparation for the ministry.

I consider Cazenovia a very important position for a preacher of our faith: it is a large, flourishing village, — the seat of one of the most important academical institutions in New York.

LETTERS OF REV. C. G. AMES.

San Francisco, July 8, 1866.

Dear Mr. Lowe, — Since last writing, my preaching has been distributed to Santa Cruz, San Jose, and Stockton; and I have also had little evening meetings at Bear Valley and Mariposa, small mining towns through which I passed while on a three-weeks' excursion to the wonderful valley of Yo Semite. One of these meetings was held in a bar-room, the other in the street. In every place, there is the same hunger for heavenly food, — the same response from many hearts, "This is the very word we want to hear, because it meets the inward need." And, in the three towns first named, there are not wanting responsible people who afflict my soul by saying, "Come and live among us, and we can have a large society in a short time." No doubt the wish is father to the too sanguine thought. Patient and long-continued labor is necessary to gather and establish churches; but these assurances and urgent pleadings of the people show how ripe and ready is the harvest. They show also how natural and orderly is the divine method of gathering many into one. There is little need to say a word about "instituted religion;" only let the Spirit have free course and be glorified, and it will create temples and forms enough to enshrine and express its own life. In each of these towns, as at Sacramento, the only want is an acceptable minister, around whom the liberal elements would rapidly crystallize into living churches.

Stockton is new ground: I never saw it till last Saturday. Dr. Holden, a public-spirited gentleman, who arranged my appointment, could give me little encouragement in advance. The few Unitarians who were desiring some religious privileges of their own kind two years ago, when Dr. Bellows visited them, have since joined other denominations, or removed, or died: there are already eight or nine churches, mostly weak and thinly attended, and the town is suffering from depression of business. Howbeit, he had taken much pains to secure me

a hearing; and he gave me kindly, private introduction, as "a young man concerning whom Mr. Stebbins had written in terms of high recommendation." He had asked the use of the Presbyterian pulpit, and had been refused. So it was that I spoke in the City Hall on Sunday morning, to fifty persons, about the "Soul's Cry after God." After sermon, my extemporized deacon came to whisper, that it would be well to try an evening meeting. I asked my fifty hearers to let me use them for advertising purposes; and, with no other notice, a hundred were brought together to hear the evening discourse, which was on the "Relation between This World and the Next." I was told that this congregation included the leading citizens, and that some twenty deeply-interested hearers had not attended any church during the last three to five years. "If you will come again, you shall have a jam," was the next word; and numbers were asking if it would not be well to start a subscription to build a church.

At Santa Cruz, I have spent four Sundays, preaching once in the Methodist Church, and afterwards in a large school-room, where the congregations averaged over one hundred, and the last was the largest. My cause of joy is, that there, as in other towns, people are reached who have heretofore seemed either indifferent or averse to religious teaching, while yet they are generally "well reported of for good works." They are unanimous and urgent in asking that an arrangement be made for permanent and regular meetings; and, to secure this, they are ready to shoulder and carry pecuniary burdens which some of our New-England parishes would regard as ponderous and crushing. It seems like my experiment in Bloomington, Ill., repeating itself. Should I remain on this coast for a term of years, and attempt any pastor-work, I do not know of any place where so much good promises to result from small effort as in this village of Santa Cruz. It has a population of 1,700, and seems likely to grow. Beautiful for situation, and combining many outward attractions, — fronting the fair Bay of Monterey, backed up by mountains crowned with giant woods, and giving rise to sweet crystal streams, — it has also the advantage of exemption from mining excitements, as the people live

chiefly by manufactures of lime, leather, lumber, paper, and powder, so that the town bears more the aspect and character of a New-England town than any other in California. Twenty miles to the east is Watsonville, with 1,200 inhabitants, the mart of a fine agricultural region. I met a large congregation there one Sunday evening, and made sufficient acquaintance with the people to feel sure of an interest in liberal preaching, very much like that which exists in Santa Cruz.* I hardly dare tell you how earnest, open, and cordial has been my reception in these two villages.

I have seen little of San Francisco since the first of May: but Mr. Stebbins told me this evening how wide and promising these outside fields appear to himself; and, while he appreciates the difficulties attending the establishment of permanent societies in a transient population, he yet believes, that, if five first-class apostles would devote themselves to itinerant labors on this coast, they would do more to mould the life of the people, and build up a noble Christian civilization, than is being accomplished by all the agencies now at work. Amen.

With fraternal salutations, CHARLES G. AMES.

SANTA CRUZ, Cal., Aug. 15, 1866.

DEAR MR. LOWE, — My last four Sundays have been given to Napa City, San Jose, and Santa Cruz. It is all one thing everywhere; congregations encouraging in numbers, and still more so in the manifest interest. My desire to reach and serve the unchurched class of thoughtful and thoughtless people is largely gratified; and my faith in human nature and in the truths of life is constantly re-assured by the echoes of my sermons coming back from many willing, wakeful hearts. In every one of the ten California towns where meetings have been held, people have said, in substance, "We care little for sects, creeds, or forms; and, if your discourse was of these, we should turn away, and perhaps swear about it: but our ears and hearts

are open to any word which lifts us above all these, and which encourages our right desires, while it shames our sins." But the social nature, co-working with the spiritual, makes them immediately desire the establishment of Liberal Churches, with regular sabbath ministrations. Given favorable conditions, and the spirit would everywhere create and vivify its own beautiful forms. Given the right kind of seed, freely sown broadcast in this ready soil, and I believe a thick, stout crop of "institutions" would spring up all over California.

Please believe, that I have not tried to make men Unitarians, but rather to make them Christians; working, I trust, in harmony with the declared purpose of your association, which was formed "to promote a pure Christianity." Nor have I sought to make them Christians in the petty and technical sense, but rather in the broad and deep sense, which cares little for the label, but cares much for the life. When asked, if I am a Unitarian, it sometimes seems fitting to answer, "Yes; my little finger is. I am a Unitarian, among other things; as I am a Copernican and a free-trader, and a believer in the multiplication table. I believe there is one God; so do the North-American Indians: that is well; "the devils also believe and tremble." If the people, whose poor curiosity prompts this question about denominationalism, understood the broad scope over which this word "Unitarian" may extend; if they employed it as a synonyme of that reverent, rational faith which *unites* all truth to all life, and which unites men to God and to each other by the holy ties of the spirit which dwelt in Jesus, as it dwells in all loyal hearts, — then there might be little need of hesitation or explanation. But why must we stay to create a vocabulary? Wisdom will be justified of her children; and, as for those who are no relation of hers, they must be answered accordingly, — in parables, perhaps. When Ichabod Codding was giving anti-slavery lectures in Southern Illinois, many years ago, and in the early dawn of modern American civilization, a furious man demanded, "Are you an Abolitionist?"— "What do you mean by an Abolitionist?" asked the candidate for tar and feathers. "Why, I mean a man who runs off niggers from their masters, and sells 'em."

So I am trying to be wise and harmless; trying to shun all needless collisions with human prejudice; trying to proclaim that grace of God which continually brings salvation; trying to move men toward heavenliness of life, and to make them love what is good and true for its own blessed sake; trying to prepare them for the next world, by making them good for something here; trying to reinforce the original convictions of the soul, and counting my breath good for nothing but to blow that divine spark which already glows or smoulders in every bosom. If I sometimes speak of "the truth as it is in Jesus," I try to rehabilitate that phrase, which theology has stripped so naked, with the apostolic significance, "That ye put off the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness" (Eph. iv. 20–24). In short, I should like to have an impression prevail among our Eastern friends, that the American Unitarian Association is making itself responsible for the propagation in California, of a practical, unsectarian religion, as natural as life, as free as air, as cheerful as sunshine, as broad as humanity, and as progressive as our slow discovery of truth can make it.

Napa City was new ground. It is a village of less than two thousand souls, the mart of a fair and fertile agricultural valley, a shire-town, and the seat of two educational institutions. It is reached from San Francisco by forty miles of steamboating and four miles of railroad. Of course, there are four or five churches. Both Mr. King and Mr. Stebbins have lectured there; but I believe the ugly old prejudice forbade a fair hearing. My morning meeting in the pretty court-house was attended by only fifty persons: in the evening, there were one hundred and twenty-five, of whom numbers were church-folk, who went away, and "had great reasonings among themselves." I seldom deal with doctrines much; but, that evening, it had been given me to present a cheerful, hopeful view of the universe and of human destiny, as being subject to the rule of absolute Benignity; and to allude, by contrast, to that ghastly old super-

stition which darkens life, and enthrones eternal hate, by affirming that —

"An inch of time, a moment's space,
Removes me to that heavenly place,
Or shuts me up in hell."

Ah! I wonder if the dear, excellent, earnest, Freewill-Baptist brethren and sisters, with whom I used to join in singing these shocking lines, are still wailing on in the same sad strain! Certain it is that some of the Orthodox people of Napa were ready to accuse me of misrepresenting their views; and I was rejoiced at this evidence of that wide, deep change which the busy spirit of truth and love is producing in the popular thought, and in the teachings of the pulpit, concerning the Father's *future* feeling toward his weak and wayward children. Still, it is almost everywhere felt, that any open proclamation that "his mercy endureth for ever" would be like encouraging men to "continue in sin that grace may abound." Will it not some day be clear to all minds, that the spiritual laws — whether they operate in retribution or in redemption — must be the same in all worlds, so that continually and for ever "we reap as we have sown?"

In my next, I will write of this fair village of Santa Cruz beside the sea, which promises to be my home and special field of minister-work, now that I feel forbidden to continue this roving life which so severely taxes my health.

Please mention it as my post-office, "Santa Cruz, California." As ever, CHARLES G. AMES.

REPORT OF REV. J. C. LEARNED.

EXETER, N.H., Sept. 17, 1866.

DEAR MR. LOWE, — As had been agreed upon, I undertook missionary work at Milford, N.H., during the month of August. As I mentioned before, I believe this town to be one of the most promising fields in the State.

In the first place, notwithstanding the objections which some influential persons everywhere raise against going to the "Town-hall" to hear preaching, there were good audiences. As many as one hundred and fifty were present one day, and not less than seventy at any time, by actual count; and this smallest number on a day of unpropitious weather.

Here, the churches in town (really, quite an exceptional fact), are full. Persons who wish to obtain pews, I was told, can with difficulty find them. Milford is a town of twenty-five hundred inhabitants, — thrifty and growing: the only two churches are an Orthodox and a Baptist, in which not a thousand of the people are in any way represented. So that there are at least fifteen hundred of the unchurched, not a few of whom, I have the best reason for believing, crave a home for their faith, and stated seasons of religious conference and communion. So large a portion of the people in a *country town*, disconnected from all existing organizations, is remarkable in itself.

But it is not likely, even if there were ample room in the existing two churches, that any considerable number of these outsiders could be drawn in. This was frankly admitted by a prominent and influential member of the Orthodox Society, with whom I conversed on the subject. Indeed, it was generally said that the *present* Orthodox minister is quite as liberal as Orthodoxy allows, and as popular and highly respected as any man in his position could hope to be, being by every one well spoken of: yet the old creed and exactions still remain in the church; its traditions are Calvinistic; there are no *guaranties* of freedom; with a new minister, all the old narrowness may be re-enforced: so there is but little disposition to attach themselves to an institution which may at any time limit their faith, or exclude them from any real fellowship.

Again, the audiences that assembled to hear liberal preaching were composed largely of young people. The community is intelligent and moral, the papers are taken here, and there is much interest in reforms. Rev. Mr. Doolittle, in his "Social Life of the Chinese," somewhere speaks of the morality of the Confucian doctrines as being one of the chief obstacles to the

acceptance of the doctrines of the sacrificial atonement of Jesus, &c.; the ethical system of Confucius being regarded as superior to the theological system of Calvin. This is not to be wondered at. But, generally, it will be found, I think, that the moral status of a community, if high, will indicate a corresponding readiness to receive our liberal faith.

In Milford, as in nearly all our towns, there are Unitarians, Universalists, and Spiritualists, besides those who take no name whatever. Among these are numbered many of the most respected citizens. The Spiritualists occasionally have public services, and hitherto have looked with little sympathy upon any plan of organization. Some of them were formerly connected with other churches, and have suffered no little persecution and malignity; some of them were Unitarians. But Mr. Ames, last summer, short as was his mission here, did a great deal towards bringing these various elements together, by showing them that there was common ground upon which all could unite.

I hope this letter will do as my report.

Very truly yours, J. C. LEARNED.

CHILDREN'S MISSION.

WE have received the Seventeenth Annual Report of the Executive Committee of the "Children's Mission to the Children of the Destitute." A period has been reached in the history of this noble charity which renders appropriate something more than a mere acknowledgment of the Report. Seventeen years ago, a gentleman was returning from a religious meeting with a little girl by his side; and she, moved by something she had heard, said, "Why cannot *we* do something for the poor children?" — "You can, my child," he answered; and the Children's Mission to the Children of the Destitute in the City of Boston was begun. For seventeen years, a few of our Unitarian churches and Sunday schools have contributed an-

nually to its support; and its work has been quietly pursued, bringing the society into increasing favor by the value of its results.

Its purpose is to seek out destitute children, to snatch them out of their evil surroundings, to give them a shelter and Christian training, and, when of suitable age, to find them homes, and opportunity to lead useful and happy lives. On the thirty-first of May, an audience that filled to overflowing one of our largest churches (many hundreds being obliged to turn away, unable to gain an entrance) was thrilled by the statements of what had been accomplished; and, since that day, the subscription which was then going on has been completed to the amount of over $60,000, from our Unitarian public, for the erection of a suitable building for the purposes of the mission.

The corner-stone of the building was laid on the twelfth of July. We wish the institution increased efficiency, and hope its success may stimulate to the establishment of many similar enterprises in other cities and towns.

NEW PUBLICATIONS.

[All books received will be promptly acknowledged, and notices will be given of such as are appropriately reviewed in a religious journal.]

Victory. Boston: R. A. Ballou.
A tale of the War and of Southern life.

Living Words. By E. H. Chapin, D.D. With an introductory Letter by Rev. T. S. King. Boston Universalist Publishing House.

The book consists of selections of the most striking passages from Dr. Chapin's discourses. It is hardly necessary to speak a word of praise, in order to insure a welcome for the utterances of the glowing preacher who holds so high a place in the esteem of all who share with him, under whatever name, the liberal faith.

Over the River. By THOMAS BALDWIN THAYER. Boston: New-England Universalist Publishing House.

A book of consolations, for the sick, dying, or bereaved, full of tender, wholesome counsel and comforting suggestion.

Both this book and the preceding are issued in attractive style; and by them our friends of the Universalist Publishing House have done great service to the religious literature of our country.

Spanish Papers and other Miscellanies, hitherto unpublished or uncollected. By WASHINGTON IRVING. 2 vols. Arranged and edited by Pierre H. Irving. New York: G. P. Putnam. Hurd & Houghton.

The Sabbath-School Melodist. By JOHN G. ADAMS. Boston: R. A. Ballou.

We have had no opportunity to test this in the only satisfactory way, — i.e., by actual use in the Sunday School; but have heard it commended by those who have so proved it. The great need of such a book makes us refrain from expressing an opinion that may be premature, while it leads us at the same time to ask that those qualified to judge may try it, and report to us, for the benefit of our schools, whether it answers to our wants.

The Household Illustrated Biblical Cyclopædia. By J. R. BEARD, D.D.

We shall hereafter notice more particularly this book. Meantime, we shall be able to furnish it to purchasers, at the rooms of this Association. Price $6.50.

The Hand-Book of Family Devotion; translated from the German of HEINRICH ZSCHOKKE, author of the "Meditations on Death and Eternity." London: Simpkin, Marshall, & Co.

A few copies are for sale at the rooms of this Association.

Life and Death Eternal. A Refutation of the Theory of Annihilation. By SAMUEL C. BARTLETT, D.D., Professor in Chicago Theological Seminary. Boston: American Tract Society.

The book contains a thorough and able treatment of the question of annihilation, and draws, we think, just conclusions. We only wonder that the author does not see that the

same reasonable method of interpreting Scripture which he insists on, as against this doctrine, in the second chapter of the book, is valid against that of endless punishment, which he further on so unhesitatingly accepts.

Recollections of Mary Lyon; with selections from her instructions to the pupils of Mt. Holyoke Female Seminary. By FIDELIA FISK. Boston: American Tract Society.

Frank's Search for Sea-Shells. Boston: American Tract Society.

Ned Nevins, the News Boy; or, Street-Life in Boston. By HENRY MORGAN. Boston: Lee & Shepard.

The Little Gold Kegs. American Tract Society.

The Story of Zadoc Hull. American Tract Society.

We refer the books intended for the young to the Ladies' Commission on Sunday-school Books; and such as meet their approval will be placed upon their catalogue as recommended. For this reason we shall give no notice here, even though some of them are well worthy perusal.

PAMPHLETS.

Genesis, Chapters I.–XI., in Parallel Columns. Arranged by Rev. F. HUIDEKOPER. For sale at the rooms of the American Unitarian Association. Price 15 cents.

Roll of Students of Harvard University who served in the Army or Navy of the United States during the War of the Rebellion. Prepared by order of the Corporation. By FRANCIS H. BROWN, M.D. Cambridge: Welch, Bigelow, & Co.

Lecture on the Life, Character, and Religious Opinions of Rev. Isaac Watts, D.D. Delivered in Southampton, Eng., after the inauguration of Dr. Watts's statue. By Rev. EDMUND KELL.

Bicentennary Lecture in Church of the Saviour, Southampton. By Rev. EDMUND KELL.

God is One. A Sermon, by Rev. EDMUND KELL, with Photograph of the Birthplace of Dr. Priestley.

Reply to Rev. J. Weiss on our Relation with the Spiritual World. By F. T. LANE.

Sermon in Memory of William Brodhurst, Esq. Preached in Newark-upon-Trent, Eng. By Rev. HENRY CALLOWAY.

The Argosy. The Sunday Magazine. Good Words. Strahan & Co.

The Radical.

The Monthly Religious Magazine.

The Ladies' Repository.

MEETINGS OF THE EXECUTIVE COMMITTEE.

Sept. 10, 1866. — Present, Messrs. Palfrey, Padelford, Smith, Clarke, Livermore, Crosby, Denny, Sawyer, Fox, and Lowe.

The Committee on Publications reported, that books had been granted, in response to applications received, to the library of Bowdoin College, Brunswick, Me.; of Madison University, Hamilton, N.Y.; of Oneida Conference Seminary, Cazenovia, N.Y.; and to the Town Library, Milford, Mass.

This Committee also reported, that an offer had been received from Messrs. Nichols and Noyes, the publishers of the Sermons and Memoir of Rev. Samuel Abbot Smith, to sell to the Association the balance of the edition; which offer it was voted, in accordance with the Committee's recommendation, to accept.

The Committee on the New-England States reported, that an application for aid had been received from the society in East Marshfield, Mass.; and recommended an appropriation of $100, which recommendation was adopted.

The Committee on the Western States reported in favor of an appropriation of $100, towards the salary of Rev. Thomas D. Howard, pastor of the society in Berlin, Wis., with the understanding that a like sum was to be appropriated by the Western Conference, and that Mr. Howard should perform missionary service, away from his own society, a number of Sundays, not exceeding eight, during the year.

The report also asked for an appropriation of $500, to be expended in general missionary work in the Western States.

Both the appropriations recommended by this Committee were voted.

The Committee on the Middle States reported, that Rev. Edward C. Guild had accepted an invitation to become pastor of the new Society in Ithaca, N.Y., conditional on an offer of assistance from this Association; and recommended that such sum, not exceeding $800, as might be necessary to make, added to that which might be raised in the society, a salary of $1400, be appropriated for the year beginning with the date of his settlement, and that $100 additional be given to Mr. Guild towards the expenses of moving.

The report also recommended an appropriation of $300, for general missionary work in the Middle States, to be expended under the direction of the Middle-States Committee.

The recommendations contained in this report were adopted.

The Committee on Theological Education presented a communication received from Rev. A. A. Livermore, President of the Meadville Theological School, asking aid for that institution, which was read; and then, in accordance with the recommendation of the Committee, an appropriation of $1500 was voted to be expended by the officers of the Meadville School, in consultation with the Committee on Theological Education of this Board, as they might together decide to be for the best interests of the cause.

It having been voted to proceed to the choice of three delegates to represent the Association at the approaching meeting of the National Conference of Unitarian Churches, the President, Secretary, and Treasurer were duly elected to serve in that capacity.

The Board then adjourned to Monday, Oct. 22, at three o'clock, P.M.

INTELLIGENCE.

Rev. Samuel W. McDaniel was installed as pastor of the society in Brighton, Mass., on Thursday, Aug. 30. The order of services was as follows: Introductory prayer by Rev.

William Newell, D.D., of Cambridge; reading from the Scriptures by Rev. Edward J. Young, of Newton; sermon by Rev. Robert Collyer, of Chicago, Ill.; prayer of installation by Rev. Frederic A. Whitney, of Brighton; right hand of fellowship by Rev. Henry C. Badger, of Cambridgeport; address to the people by Rev. Rufus P. Stebbins, D.D., of Cambridge; concluding prayer by Rev. Nathaniel Hall, of Dorchester; benediction by the pastor.

The new Unitarian Church at Waterville, Me., was dedicated on Tuesday, Sept. 4. The order of services was as follows: Invocation by Rev. Edward E. Hale, of Boston; reading from the Scriptures by Rev. Cazneau Palfrey, D.D., of Belfast, Me.; dedicatory prayer by Rev. Charles C. Everett, of Bangor, Me.; sermon by Rev. Edward E. Hale; closing prayer by Rev. Edward Stone, of Norridgewock, Me.; benediction by Rev. D. N. Sheldon, D.D., the pastor.

Rev. Augustus M. Haskell was installed as pastor of the Society in Manchester, N.H., on Wednesday, Sept. 12. The order of services was as follows: Introductory prayer by Rev. Joseph F. Lovering, of Concord, N.H.; reading from the Scriptures by Rev. Minot G. Gage, of Nashua, N.H.; sermon by Rev. Cyrus A. Bartol, D.D., of Boston; ordaining prayer by Rev. Edmund B. Willson, of Salem, Mass.; charge by Rev. Charles C. Shackford, of Boston; right hand of fellowship by Rev. Samuel C. Beane, of Salem, Mass.; address to the people by Rev. Abram W. Stevens, of Cambridgeport, Mass.; concluding prayer by Rev. B. F. Bowles (Universalist), Manchester, N.H.; benediction by the pastor.

Mr. James B. Moore, of Concord, N.H., was ordained as pastor of the society in Lawrence, Mass., on Wednesday, Sept. 19. The order of services was as follows: Reading from the Scriptures by Rev. Samuel C. Beane, of Salem; introductory prayer by Rev. Charles C. Vinal, of North Andover; sermon by Rev. George W. Briggs, D.D., of Salem; ordaining prayer by Rev. Artemas B. Muzzey, of Cambridge; charge by Rev. William P. Tilden, of Boston; right hand of fellowship by Rev. Joseph F. Lovering, of Concord, N.H.; address to the

people by Rev. Eli Fay, of Woburn; concluding prayer; benediction by the pastor.

The Maine Conference of Unitarian Churches met at Kennebunk, on Tuesday, Sept. 18, and continued in session through Wednesday, and the forenoon of Thursday. The exercises of the Conference were introduced on Tuesday evening, by a sermon from Rev. James T. Hewes, of Portland. Wednesday morning there was a meeting for conference and prayer at half past eight o'clock, and at ten the Conference met for business. The reports of the Secretary and Treasurer were read, and officers for the ensuing year chosen as follows, being the same as those of last year: President, Hon. Edward E. Bourne, of Kennebunk; Vice-President, Rev. Amos D. Wheeler, D.D., of Topsham; Secretary and Treasurer, Rev. Joshua A. Swan, of Kennebunk; Executive Committee, Rev. Charles C. Everett, of Bangor, F. M. Sabine, of Bangor, Mark P. Emery, of Portland; Committee on Missions, Rev. Amos D. Wheeler, D.D., Rev. Cazneau Palfrey, D.D., of Belfast, and Rev. Charles C. Everett. After these officers had been chosen, Rev. Dr. Wheeler, the missionary of the Conference, presented his report, the reading of which was followed by a discussion of the questions suggested by it, which was continued through the day, and participated in by most of the ministers connected with the Conference, and also by Rev. Charles Lowe, Secretary of the American Unitarian Association. On the evening of Wednesday, public religious services were held, and a sermon was preached by Rev. William H. Savary, of Ellsworth; after which the communion was administered by Rev. Charles C. Everett, of Bangor. The forenoon of Thursday was occupied by a prayer and conference meeting, and by a discussion.

Rev. Daniel Goddard, formerly pastor of a Universalist society in Boston, has accepted a call from the Unitarian society in Petersham, Mass.

Rev. Fielder Israel, of Baltimore, Md. (formerly a minister of the Methodist Episcopal Church), has received a call from the new Unitarian society in Wilmington, Del.

Rev. George F. Piper has accepted an invitation to take charge of the society in Brewster, Mass., for one year.

Rev. Henry C. Badger has resigned, on account of ill health, the charge of the society in Cambridgeport, Mass.

Rev. Charles G. Ames has accepted a call from a newly formed society in Santa Cruz, California.

Rev. Leonard J. Livermore has resigned the charge of the society in Lexington, Mass.

Rev. Crawford Nightingale has resigned the charge of the society in Groton, Mass.

Mr. George H. Young, a graduate of the Meadville Theological School in the last class, has accepted a call from the society in Westford, Mass.

Rev. C. C. Hussey, of North Easton, has accepted a call from the society in Billerica, Mass.

ACKNOWLEDGMENTS.

1866.			
Aug. 17.	From	Church of the Disciples, Boston	$851.00
" 18.	"	Mrs. S. J. Beals, Frontenac, Minn.	6.50
" 28.	"	Societies in Providence, R.I., additional	635.00
28.	"	friends in Bucksport, Me.	10.00
28.	"	Charles E. Guild, Esq., the following subscriptions additional to previous contributions from these societies:—	
		Society in Brookline	100.00
		Society in Jamaica Plain	100.00
		Society in Milton	15.00
		Rev. Rufus Ellis's Society, Boston	70.00
Sept. 13.	"	Society in Dover	10.00
" 17.	"	Society in Fitchburg, for Monthly Journals	13.00
" 17.	"	Arlington-street Society, Boston, additional	200.00
" 19.	"	King's Chapel Society, Boston	388.00
" 19.	"	Philemon Putnam, Danvers	5.00
" 20.	"	Arlington-street Society, additional	50.00

Note. — In the last list of "Acknowledgments," under date of June 30, mention was made of a contribution of $250.50 from the Society in Kennebunk, Me.; concerning which it should have been further stated, that the amount included $60 from Captain I. Lord, to make Mrs. O. L. B. Lord and Mrs. Julia A Kingsbury, life members; $30 from Hon. and Mrs. Edward E. Bourne, to make Mrs. Emeline L. Manly, of North Easton, a life member; $30 from Mr. Joseph Dane, to make Mrs. Frederic P. Hall, of Portland; and $30 from Dr. E. W. Morton, to make Mrs. Sally W. Morton, of Kennebunk.